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Tastil would have contained some 3000 souls (p. 378). At the present moment there are in the region about Tastil only some 50 Indians, eking out a miserable existence. Quilmes, in the Yocavil valley, must have been still larger (p. 102). The population of the whole Diaguitan territory was, of course, not at all so dense. At pages 183-185 M. Boman rejects the theory, attributed to Ambrosetti, of "a common origin of the Calchaquis and the Pueblo Indians of New Mexico and Arizona," a view based upon certain archeological and ethnological resemblances, which are more reasonably interpreted as phenomena of convergence. As to the question of the relations between ancient Peruvian and pre-Hispanic Diaguitan culture, M. Boman, for archeological (*pircas*, *andenes*, ceramics, copper objects, textiles, petroglyphs, etc.), linguistic (Quichua was adopted by the Diaguitans before the Spanish Conquest), folklore (the chief legends and personages known to the Indians of the region to-day are of Peruvian origin, — Pachamama, Chiqui, Llastay, Huairapuca, Pucllay, etc.), and historical (evidence in Montesinos, Garcilaso, and Pachacuti) reasons, reaches the conclusion (p. 187) that "the Diaguitan culture formed an integral part of the Ando-Peruvian culture, and emanated almost entirely from ancient Peru, the difference between the two not being greater than existed between different parts of the Inca empire, e. g., between the Entre-Sierras of Peru and the region of the Collas." The Yunca region, he thinks, presents ethnographic differences more marked than the Diaguitan. The Peruvian origin of Diaguitan culture is due probably to Inca domination, but not necessarily so. In the opinion of the reviewer, this Peruvian origin is by no means proved.

The second volume of M. Boman's work will be welcomed by all interested in the archeology and ethnology of this remarkable region of South America.

ALEXANDER F. CHAMBERLAIN.

Dictionnaire historique des Canadiens et des Métis français de l'Ouest. Par le R. P. A.-G. MORICE, O. M. I. Québec-Montréal-Saint-Boniface, 1908. 12°, pp. xli, 329.

This new volume by Father Morice interests the anthropologist by reason of the data concerning the French *métis* of the Far West of Canada. Among these halfbreeds the Athabaskan stock is represented by J.-B. Adam (interpreter to Sir John Franklin; in 1821 he joined the tribe of the Couteaux-Jaunes), F. Beaulieu (the first French Athabaskan *métis* on record, born in 1771 of a Montagnais mother; he made a map for Sir John Franklin; died in 1872 as chief of the "Yellow-Ribs"), B. Pêpin, guide and *aide* to Mgr. Grandin, when about 13 years of age, in 1863,

and for long afterward well known as guide, etc., in the region west of the Great Slave lake), P. Saint-Germain (interpreter for Sir John Franklin in 1821; son of a Montagnais mother), X. Tourangeau, etc. The Kutenai is represented by the *Morigeon* family of the Columbia lakes, noticed by Father De Smet in 1845. De Smet spells this name differently, and, when the writer of this notice was at the Columbia lakes in 1891, the descendants of this man called themselves *Morigeau*. The Siouan stock counts the Rainvilles or Renvilles, notable in the history of the American Northwest. The Algonquian stock is represented by large numbers of French-Cree and French-Ojibwa (and Saulteux) *métis*, not a few of whom have risen to distinction in the social and political world of Manitoba and the provinces to the west. One misses from Father Morice's list here Hon. John Norquay, premier of Manitoba in the '80's. The *métis* seem also to have often furnished chiefs to various Indian tribes, Athabaskan and Siouan in particular. The first *métis* to become a priest of the Catholic church was P. Beaudry, ordained in 1901 by Mgr. Grandin. To the sketch of Father Lacombe (pp. 139-142) others of priests and missionaries of more or less note might, perhaps, have been added.

ALEXANDER F. CHAMBERLAIN.

SOME NEW PUBLICATIONS

AMERICAN ETHNOLOGICAL SOCIETY. Transactions. Volume III, part I. New York: George P. Putnam, 1853. "Reprinted in facsimile by the American Ethnological Society, 1909." 8°, iv, 202 pp.

A facsimile reprint of this rare publication, most of the original edition of which was destroyed by the burning of a printing office. The papers composing the volume are: I. Observations on the Creek and Cherokee Indians, by William Bartram, 1789, with Prefatory and Supplementary Notes by E. G. Squier. II. Observations on the Archaeology and Ethnology of Nicaragua, by E. G. Squier. III. Rio Wanks and the Mosco Indians, a Letter from Don Juan Francisco Irias. IV. A Choctaw Tradition: Extracts from a letter to the Ethnological Society, by Rev. C. C. Copeland. V. The Aborigines of the Isthmus of Panama, by Berthold Seeman. VI. Cuban Antiquities, a Brief Description of Some Relics found in the Island of Cuba, by Andres Poey, of Havana.

BOMAN, ÉRIC. Antiquités de la Region Andine de la République Argentine et du Désert d'Atacama. Tome I. Mission Scientifique G. de Créqui Montfort et E. Sénéchal de la Grange. Paris: Imprimerie Nationale, 1908. Roy. 8°, xi, 388 pp., 2 maps, 32 pls., 28 figs.

See review, page 307.

CHERVIN, ARTHUR. Anthropologie bolivienne par le Dr. Arthur Chervin, membre de la Commission des Voyages et Missions et du Comité des Travaux Historiques et Scientifiques au Ministère de l'Instruction Publique, etc. Tome II. Anthropométrie. Paris: Imprimerie Nationale. Librairie H. LeSoudier, 1907. 4°, iv, 435 pp., 13 figs.